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THE PROMISED SEED.

A SERMON,

PREACHED TO GOD'S ANCIENT ISRAEL,

THE JEWS,

AT SION-CHAPEL, WHITECHAPEL,

On Sunday Afternoon, August 28, 1796.

BY WILLIAM COOPER.

TO WHICH ARE ADDED

THE HYMNS THAT WERE SUNG, AND THE
PRAYERS THAT WERE OFFERED UP,
BEFORE AND AFTER THE SERMON.

THE FOURTH EDITION.

London:

PRINTED FOR T. CHAPMAN, No. 151, FLEET-STREET.

N. B. The Author's motive in publishing the above is, that the profits arising from its sale, among the Gentiles, may enable him to distribute copies *gratis* among the Jews. And as erroneous editions are publishing, this is to caution the Public against buying them, as none is genuine but that published by Mr. CHAPMAN, No. 151, Fleet-street.

W. COOPER.

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now giving the publishing firm to know the fact that
publishing firm, as not a genuine but a publishing firm
may be found.

W. COOPER

PREFACE.

HAVING frequently observed that some *Jews* attended my preaching, I was led to reflect on the *present state* of that dear neglected people. The more attentively I considered the matter, the more sensibly was my compassion excited, and the more powerfully were my affections drawn out towards them. At length my heart dissolved in pity; and I determined to preach to them on a subject, in which, I conceive they are deeply interested. This I did; and multitudes of them, knowing my intention, honoured me with a candid hearing. The discourse itself I now publish, in compliance with the earnest solicitation of several who heard it; in vindication of myself from the errors and absurdities some *mercenary printers and booksellers* would father upon me in their *surreptitious editions*; and in hopes that the profits, arising from the sale of it among the Gentiles, will enable me to distribute the copies *gratis* to the Jews.

WILLIAM COOPER.

London, Sept. 5, 1796.

The Service commenced with singing the following

H Y M N:

THE God of *Abr'ham* praise,
Who reigns enthron'd above;
Ancient of everlasting days,
And God of love:
Jehovah, great I AM!
By earth and heav'n confess;
I bow and bless the sacred name,
For ever blest.

The God of *Abr'ham* praise,
At whose supreme command
From earth I rise—and seek the joys
At his right hand.
I all on earth forsake;
Its wisdom, fame, and power;
And him my only portion make,
My shield and tow'r.

The goodly land I see,
With peace and plenty blest,
A land of sacred liberty,
And endless rest.

There milk and honey flow,
And oil and wine abound,
And trees of life for ever grow
With mercy crown'd.

The whole triumphant host
Give thanks to God on high;
“Hail Father, Son, and Holy Ghost,”
They ever cry;
Hail *Abr'ham's* God and mine:
I join the heav'nly lays;
All might and majesty are thine,
And endless praise.

THE PRAYER.

O THOU God of Abraham, of Isaac, and of Jacob! behold the company of poor sinners, Jews and Gentiles, this day in thy great presence. O Lord God! bow down, and bless with thy smiles this numerous congregation; be in the midst of this people as thou was in the midst of the camp of Israel of old, and let that glory which went before them be shewn unto us. O Lord God Almighty! behold the children of Israel; and stretch forth, for their deliverance, thy hand, which is not shortened that it cannot save; and let thine ear, which is not heavy, be inclined to our petitions. We desire to praise thy name for all the wonders that are recorded in thy blessed word. Thou didst take thy servant Abraham of old out of the land where he was; thou didst call him into a land where he had never been; and thou didst, contrary to nature, give him a son, from whom thou didst promise a seed should come, in which all the nations of the earth should be blessed. Thou didst, by wonderful mercies, thou didst, by wonderful providences, protect them and their children, when they stood in need of thy protection. Thine arm was stretched forth for their help. Thou didst call them to go, and it was of thy wisdom that they did go, into a land where they were in captivity for an appointed time. There, Lord, thou didst bless them. Thou wast not forgetful of thy promise; but, notwithstanding their rebellion, thou causedst them to multiply into an exceeding great nation; and when the time appointed was come, and in the very hour which thou hadst appointed, notwithstanding their frequent rebellion

rebellion against thee, thou wast regardful of thy promise, and didst deliver them. Thou didst bring them out of Egypt with a mighty hand; thou didst divide the Red Sea, that thine Israel might pass through. Their enemies, pursuing them, were overwhelmed in the deep, while they passed through dry-land, singing thy praises. Again they rebelled against thee, and thou didst lead them about in a waste, howling wilderness; nevertheless, thou didst carry them like an eagle, and keep them as the apple of thine eye. Thou didst bring down thy judgments upon them, yet justice was always tempered with mercy; and thou didst never punish them as their sins deserved. At length, after forty years, thou didst bring them into the land which thou hadst prepared for them; their enemies, though mighty, falling before them; there they worshipped thee, and there they enjoyed thy presence; till at length thou didst take thy presence for a little time from them, and sufferedst them to fall before their enemies. Nevertheless, at the appointed time thou didst restore them. They offended again and again, and were again and again captivated, and again delivered. They were under captivity, according to thy prophecies, seventy years; but thou wast faithful, O God! and at the expiration of the appointed time, thou didst send thy servants of old to be their leaders; and, according to thy promise, didst bring them again to their land; and thy temple was again restored to them. They continued there, in different states and conditions, for many years; till, at length, the Romans, the people whom thou hadst permitted to come, overpowered them, and the sceptre departed from Judah, and the lawgiver from between his feet. O Lord God! thou didst say in thy word, that there should then appear a wonderful man upon earth. Lord, teach us what we should think of that man. Thou scattered them abroad;

at this day they have no priest, no sacrifice, no temple, nor can they worship thee according to thy law. But thou hast promised that Israel shall be saved in the Lord with an everlasting salvation. Let this day, O God! be the beginning of their deliverance.— Now, O God of gods! Light of lights! shine down into our hearts, chase away the clouds of unbelief and ignorance, and give us faith in thee, as Abraham thy servant had. Thou didst say to Abraham, “In thy seed shall all the nations of the earth be blessed.” Many have arisen who have pretended to be this promised seed, and have proved otherwise; but there was a man who, when the sceptre was about to depart, did great miracles, and the Jews themselves bore witness of them. Teach us, O Lord! what we should think of that man. If he be the Messiah, O God, let us believe in him. Lead us into all truth, teach us to understand thy word, and thine shall be the glory. O Lord! as this is my birth-day, let it be the birth-day of thousands, and let thy presence be shewn to Israel in a peculiar manner to day. Hear us, O God of Abraham, of Isaac, and of Jacob! and do more and better for us, poor unworthy Gentiles, but more especially for thine ancient Israel, thy dear people, the Jews, than we can ask, or think.

“Our Father, which art in heaven, &c.”

HYMN, AFTER PRAYER.

BEFORE Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone,
He can create, and he destroy.

His

His sov'reign pow'r, without our aid,
 Made us of clay, and form'd us men;
 And when, like wand'ring sheep, we stray'd,
 He brought us to his fold again.

We'll croud thy gates with thankful songs,
 High as the heav'ns our voices raise;
 And earth, with her ten thousand tongues,
 Shall fill thy courts with sounding praise.

Wide as the world is thy command;
 Vast as eternity thy love;
 Firm as a rock thy truth must stand,
 When rolling years shall cease to move.

HYMN, AFTER PRAYERS.

SERMON

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S E R M O N.

"And in thy seed shall all the nations of the earth be blessed." Gen. xxii. 18.

BLESSED be the God of Abraham for the glorious sight which I now behold ! Thousands of divers nations, Jews and Gentiles, are assembled beneath this roof to hear the word of God ! O may the Spirit of the Almighty enable me to preach it faithfully, and may your hearts be opened cordially to receive it !

Gentile sinners, you are this day highly honoured with the presence of a noble nation. Behold the ancient Israel of God ; and, conscious of your own inferiority, reverence them as your superiors.

Ye ancient Israel of God, we view you with rapturous delight and veneration ; nor are we ashamed to acknowledge your great superiority. Our forefathers, forgetting your high descent, may have insulted you ; but we disclaim their base actions, and would atone for their faults by double humiliation. You are the lineal descendants of God's ancient chosen people ; we are the children of idolatrous and execrable Gentiles. To you were committed the lively oracles of God, while our fathers groped in ignorance, and perished for lack of knowledge. Yet your fathers prayed for us ; and we, prompted by gratitude, would imitate their conduct, and seek to do you good. Actuated by this motive, I, an unworthy

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worthy worm, presume this day to preach unto you the word of the Lord. Not that I am wiser than you: No; I am only a poor child, completing this day my twentieth year; but, convinced of my own inability to instruct grey hairs, I earnestly prayed the Lord to be unto me a mouth of wisdom.

As I am standing before a company of Jews, among whom are many learned men, it might be expected by some that I should address them in a learned manner. This, however, I cannot do; for I candidly confess, in the presence of you all, that I understand no language but the English. Craving, therefore, indulgence, if, in pronouncing Hebrew names, my accent should be improper, and intreating the most candid attention whilst I reason on the doctrines of this book with all possible perspicuity and plainness, I enter on the great work before me with fear and trembling.

There is little occasion, I presume, for acquainting this assembly with the remarkable occurrence which seems to be a prelude to the gracious promise in my text. For the sake, however, of those who are uninformed, should any such be here present, a brief recital may be necessary.

God having called Abraham from his native land into a strange country, gave him the promise of a son, from whom a numerous progeny should descend; though, at that time, Abraham was a hundred years old, and Sarah, according to the course of nature, past child-bearing. Abraham believed in God; but so far was Sarah from thinking such an event possible, that when the promise was given, she laughed, saying, with an air of incredulity, "Shall I bear a son?" Nevertheless, Sarah did conceive, and bear a son to Abraham; in his old age, at the set time of which God had spoken to him (Gen. xxi. 2.); and from him, thus miraculously conceived, when the springs of nature were dried up, the Messiah himself was to descend

descend in a manner as impossible in the eye of sense, as a root could spring up out of dry ground.

For the further trial of Abraham's faith, God saith to him, when Isaac was grown up, "Take now thy son, thy only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there, for a burnt-offering, upon one of the mountains which I will tell thee of." The good man rose early in the morning, and taking his son, and the things needful for the sacrifice, began his journey. On the third day, O! painful sight! he lifted up his eyes, and beheld the place afar off where his lamb must bleed. O! astonishing faith! that enabled him to proceed at the divine command, while Nature's persuasive voice, like the tempting serpent, urges him to disobey. But Nature already bleeding, receives another wound; for as they went on both of them together, Isaac said, "My father;" and he replied, "Here am I, my son." And he said, "Behold the fire and the wood, but where is the lamb for a burnt-offering?" And Abraham said, "My son, God will provide himself a lamb for a burnt-offering." At such a question what must he feel! how difficult to suppress the tears that were ready to burst from his eyes! "Ah! dear child, little dost thou think what I am about to do. Thou art the lamb. My hand must fix in thy beloved breast the deadly steel." He struggles against the killing thought, and perseveres. At length they reach the place. There Abraham builds the altar, and on the altar he lays the wood in order. He binds his son, and lays him on the wood. Taking the fatal knife, he stretches forth his hand, and stands prepared to slay his son. O Abraham! forbear. If thy faith be deaf to Nature's voice, listen one moment to what Reason has to say. "Art thou not to be the father of many nations? Is it not said, 'In Isaac shall thy seed be called?' How can the divine prediction be fulfilled if Isaac dies without a child? Drop, therefore, the knife, and let thy

darling live." But no; the man of God obeys the voice of heaven; and now behold the son of promise ready to receive the mortal wound. Just at that instant "the angel of the Lord called to him out of heaven, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham looked, and behold behind him a ram caught in a thicket by his horns; and he went, and took the ram, and offered him up for a burnt-offering in the stead of his son. And the angel of the Lord called to him out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand upon the sea-shore; and thy seed shall possess the gate of his enemies. And," then follows the **GRAND PROMISE**, "In thy seed shall all the nations of the earth be blessed."

This promise is made to Abraham, that illustrious character, whom Jews and Gentiles reverence, and whom God himself delighted to honour. His name once was Ab-ram, mighty father, but God changed it to Abraham, the father of multitudes, or nations, as it is said, Gen. xvii. 5, "the father of many nations have I made thee." This could not be spoken of him in relation to his progeny after the flesh, for he was the father of Israel only, a single nation; it must, therefore, design that spiritual race that should spring from this **SEED**, in whom all the nations of the earth are to be blessed. We join with you in denominating Abraham, by way of eminence, "the father of the faithful." How justly he deserves this title, may be inferred from what hath been said. Not because he is either the author of faith, or the object of it, but because his faith was, of
all

all men's, the greatest and most conspicuous; and as you are his children after the flesh, I pray God you may be imitators of his faithfulness.

He is likewise called, "the friend of God;" the most dignified appellation that ever was conferred on a mortal man. In consequence of this friendship, he was admitted to the greatest confidence and familiarity, insomuch that God would not destroy the cities of the plain without first acquainting him with his design. "Shall I hide from Abraham that thing which I do?" I grant that in the Canticles, he calls his people, collectively, friends; saying, "Eat, O friends! and drink abundantly, O beloved!" but he never spake to any individual of them but Abraham in terms of intimacy like these.

The Jewish nation, being the natural posterity of this faithful Abraham, this friend of God, and bearing in their countenances the marks of their high descent, derive no small honour from this very circumstance. The meanest Jews has in this respect more dignity than the greatest Princes; for kingly descent cannot be traced so high, nor can the proudest monarch upon earth boast of such noble progenitors. What warrior can be compared with David; or who for wisdom and riches, can vie with Solomon? Yet these, O ye Jews! were your ancestors; and so also were many prophets and kings, whose names God himself has recorded with the highest honour, that they may be held in everlasting remembrance. If we Gentile sinners do not, in a manner, honour you as kings, and account ourselves your servants, we disgrace our profession. Your nation was once the glory and terror of the world, and though that glory is now no more, it would be shameful in us to despise you; for the chiefest glory of your nation yet remains, that *seed of Abraham, in whom all the nations of the earth are to be blessed.*

The word *seed* confines the promise to one family, and, indeed, to one person, that is, the Messiah; but the

the blessing is unto all, and upon all them that believe. Call us Gentile dogs, if you please ; we are so, and the most contemptible name is not too bad for us. Yet do not wish to exclude us from the blessings comprehended in this promise. We also hope for eternal happiness through the *seed* of Abraham, the MESSIAH, who, we conceive, is already come, and we ought not to look for another. This you doubt. This I firmly believe. If I am wrong, may God convince me to-day ! O ! convince me before this multitude ; and let thy Israel, if they are wrong, bow to the sceptre of truth, that we may no longer be at variance, but all confess the glory of God in the promised seed.

Let us, therefore, candidly inquire into these three particulars: first, Whether the Messiah be actually come ; secondly, If he be, who this Messiah is ; and thirdly, What blessings all nations derive from him ?

First, Is the Messiah come ? It appears to me that he is. In support of this I shall adduce, though I am but a child in knowledge, four Scriptures, which I think are conclusive ; wiser men, I dare say, could bring a thousand.

The first passage to which I shall refer, you will find in the forty-ninth chapter of Genesis, where Jacob, blessing his sons, pronounces the following on Judah :
 " Judah, thou art he whom thy brethren shall praise ;
 " thy hand shall be on the neck of thine enemies ; —
 " thy father's children shall bow down before thee.
 " Judah is a lion's whelp ; from the prey, my son,
 " thou art gone up ; he stooped down, he couched
 " as a lion, and as an old lion ; who shall rouse him
 " up ? The sceptre shall not depart from Judah, nor a
 " lawgiver from between his feet, until Shiloh come ;
 " and unto him shall the gathering of the people be."

Setting aside all the needless objections of your nation concerning the translation of these words, let us, for a moment, consider their import, for men of wisdom

wisdom and learning, like you, know that all objections of that sort are merely cavils. Allowing the Hebrew word, which we translate *sceptre*, to mean a rod, as you say, yet there is no doubt but it means a staff or rod of power, not of affliction. This is plain from what follows in the same sentence—"nor a lawgiver from between his feet;" for you cannot deny but the word rendered *lawgiver*, is properly translated; so that if we leave out the word *sceptre*, the meaning will be plain enough; namely, that governing power shall not depart from Judah till Shiloh come; but Judah governs no more—the sceptre is departed. I shall not attempt to prove the exact time when it did depart; you are much wiser than I, and know much better than I can tell you. My argument is, that the sceptre is now departed, and all knowledge of regal, sacerdotal, and tribal descent utterly lost. Eighteen hundred years, nearly, hath Jerusalem been destroyed, nor is there a trace of sovereignty remaining, or the hope of it possible. Are these things so, or are they not? Have you a king, or have you not? Where is your lawgiver? Where is the knowledge of your tribes? I defy the most learned Jew to tell me which of you is of Judah, which of Levi, or to what tribe he himself belongs. But this you all know, that the sceptre is departed from Judah, and a lawgiver from between his feet. Then it follows, either that the unchanging God hath fled from his promise, or that Shiloh is come. You also know that about the time when the sceptre departed, there appeared in the world a CERTAIN MAN, which was afterwards crucified at Jerusalem; and that about that time many of your nation expected the Messiah; did they not? Let history, let your own writers be witnesses. But if you will not believe that Shiloh is come, why do you pretend to believe this promise, seeing, if he is not come, it cannot be true?

The next proof I shall alledge, is a passage in the
 ninth chapter of Daniel—"Seventy weeks are deter-
 mined upon thy people and upon thy holy city,
 to finish the transgression, and to make an end of
 sins, and to make reconciliation for iniquity, and
 to bring in everlasting righteousness, and to seal up
 the vision and prophecy, and to anoint the most
 holy. Know, therefore, and understand, that from
 the going-forth of the commandment to restore and
 to build Jerusalem unto the Messiah the Prince,
 shall be seven weeks, and threescore and two
 weeks; the street shall be built again, and the wall,
 even in troublous times. And after threescore and
 two weeks shall Messiah be cut off," do you hear
 that, O ye Jews! MESSIAH SHALL BE CUT OFF!
 but not for himself; and the people of the prince
 that shall come, shall destroy the city and the
 sanctuary; and the end thereof shall be with a
 flood; and unto the end of the war desolations
 are determined. And he shall confirm the cove-
 nant with many for one week; and in the midst of
 the week he shall cause the sacrifice and the obla-
 tion to cease, and for the overspreading of abomina-
 tions he shall make it desolate, even until the con-
 summation, and that determined shall be poured
 upon the desolate." You pay more respect to your
 Rabbies and their sayings, than to God and his law.
 One of them hath passed a bitter curse on any one
 that dares to calculate the time of the Messiah's com-
 ing. He prays that his bowels may gush out. They
 are conscious that he is come, and wish, by impre-
 cations like this, to deter you from searching for the
 truth; but this will not deter me. I am too young
 and unlearned to enter into accurate computations;
 but I appeal to the most learned Jew, whether these
 seventy jubilee weeks, or weeks of years, must not
 have long since expired, and consequently, whether
 the Messiah must not have appeared, and been cut off,

as history reports? Seventy weeks of years amount to four hundred and ninety years. The period cannot be ascertained exactly when those weeks commenced. Some fix one time, and some another. But that is immaterial. Let this suffice, they are long since past. The text says, "Seventy weeks are determined to finish the transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness," and who can bring in an everlasting righteousness but an everlasting God? "to seal up the vision and prophecy, and to anoint the most holy." Most of you will agree that Messiah the prince is here intended; and if not, you must confess he is meant when his name is mentioned in the subsequent verses. "From the going-forth of the commandment to restore and build Jerusalem to Messiah the Prince, is seven weeks, and threescore and two weeks." Your own masters, if they would, could calculate this time more exactly than I can. However, let me ask your consciences, whether about the time when these seventy weeks drew to a conclusion, there was not a remarkable person who gave out that he was the Messiah; yea, whether many of your nation did not become his followers; and whether your fathers did not cut off that person? as it is said, "the Messiah shall be cut off, but not for himself." Also, whether he did not pronounce at his death, "It is finished!" After this is done, "The people of the Prince that shall come, shall destroy the city." Now you all know the city of Jerusalem is here meant; but you will observe the destruction of it is not mentioned, till after mention is made of Messiah's being cut off. But who are the people of the prince that shall come? Are they not the Romans? Did they not destroy your city, and desolate your nation? "To the end of the war desolations are determined." Thousands, yea tens of thousands

thousands of your countrymen, according to Josephus, perished in that bloody war; the country was made a desolation, and so it remains to this day. But you will observe, that the Messiah was to be cut off, before the people of the prince should come, and destroy your city. But Jerusalem is destroyed, therefore the Messiah is cut off. Why, O Jews! why will you be blinded through unbelief? Why will you shut your eyes against the clear shining of truth? First, Messiah must be cut off; and then, in consequence of that, the Romans shall come, and destroy your city. Is Jerusalem destroyed, or is it not? It is destroyed; and your people remain, to this day, scattered up and down upon the face of the earth. God's promises can never fail. It is, therefore, in vain for you to say, your sinfulness hinders their fulfilment. This is not a conditional promise, but it is positive; "Seventy weeks are DETERMINED; the Messiah SHALL be cut off." When Israel was in Egypt, and the time came when God had promised to deliver them, their unworthiness did not make God unfaithful, for he brought them out the *self-same* night: and shall the seventy weeks expire, and shall not the Messiah come? But it is said, "He shall confirm the covenant with MANY, for one week, that is, seven years, and in the MIDST OF THE WEEK, he shall cause the sacrifice and oblation to cease." That is, this Messiah, whoever he is, shall confirm the covenant of God with your fathers, concerning himself, by many *infallible* miracles, as well as by his life and doctrines. "And in the midst of the week," that is, in about three years and a half, after he begins his work of confirming his covenant, "he shall cause the sacrifice and oblation to cease." I suppose this means, that by being cut off, not for himself, but as a sacrifice for the people, he shall, by that one offering of himself, render his work perfect, and make all

all those sacrifices and oblations of the ceremonial law ineffectual; for types are like scaffolding, which is taken down when the building is completed.

I remember, concerning that remarkable person, who appeared about the time these seventy weeks were expired, that he wrought many miracles, and constantly asserted that he was the Messiah; yea, that he was *cut off* in about three years and a half after he had begun preaching; that his death happened about the time of the evening sacrifice, some supposing that he groaned his last at the very moment the seventy weeks of Daniel were completed, as the angel spake to him, about the time of the evening oblation.

The third passage I shall produce, you will find written in the fifth chapter of Micah: "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." That the Messiah is here spoken of, and the place of his nativity pointed out, the Jews themselves acknowledge; for when Herod enquired where the Messiah should be born, the chief priests and scribes answered, in Bethlehem of Judah, alleging this prophecy in proof. That this prophecy might be fulfilled, God caused Cæsar to make a decree that the whole land should be registered; for which purpose all were commanded to go to their own city. Joseph, being of the family of David, went to Bethlehem, where Jesus was born; declaring, by his enrolment, of what family he was, and likewise fulfilling the words of this prophecy. Where is Bethlehem now? From thence, according to your own teachers, Messiah is to come. But Bethlehem is destroyed; therefore Messiah is come. Jerusalem is no more; Bethlehem is no more: therefore, either this prophecy *cannot* be fulfilled,

or it is already fulfilled ; for “ out of thee shall he
 “ come forth unto me, that is to be ruler in
 “ Israel :” he shall go out from me ; do the work
 which he hath undertaken, and come to me again.
 “ Therefore will he give them up, until the time
 “ that she which travaileth hath brought forth ; then
 “ the remnant of his brethren shall return unto the
 “ children of Israel.” I cannot tell how you may
 interpret this text, but I suppose it partly means that
 Israel shall be given up, till the fulness of the Gen-
 tiles shall come in. Then shall all Israel confess the
 Messiah, and be saved with an everlasting salvation.
 When that glorious event will take place God only
 knows ; but I trust it is not far off. I think it is
very near : and he alone, who ruleth above, knows
 whether this day may not be the beginning of that
 glorious season ; and whether the conversion of the
 Jews may not be the means of spreading the Gospel
 from pole to pole.

The last Scripture from which I shall argue the
 point is contained in the third chapter of Malachi :
 “ Behold, I will send my messenger, and he shall
 “ prepare the way before me : and the Lord whom
 “ ye seek, shall suddenly come to his temple, even
 “ the messenger of the covenant, whom ye delight
 “ in : behold, he shall come, saith the Lord of
 “ hosts.” To this I shall subjoin a passage in
 Haggai : “ And I will shake all nations, and the
 “ desire of all nations shall come : and I will fill
 “ this house with glory, saith the Lord of hosts.
 “ The silver is mine, and the gold is mine, saith
 “ the Lord of hosts. The glory of this latter house
 “ shall be greater than of the former, saith the Lord
 “ of hosts : and in this place will I give peace, saith
 “ the Lord of hosts.” I shall argue from both these
 passages at once. Now there is no Jew but will ac-
 knowledge that the second temple, built by Zerub-
 babel, was so far inferior to that of Solomon, that

there was no comparison between them; for though Herod beautified this second temple, and lavished vast sums upon it, yet it was not in Herod's power to make it like Solomon's in glory. Compared with that, it was contemptible; but God, for the comfort of his people, here promises that its glory shall exceed the glory of the former. "For the Lord whom ye seek shall suddenly come to his temple—even the desire, or desirable object, of ALL nations." And it is evident that the presence of the Messiah, God incarnate, was, according to this promise, to give it that superior glory.

Now, O Jews! your temple is destroyed, and you can have no reasonable expectation of another. How then can this promise be fulfilled, if it is not already fulfilled? How can the messenger of the covenant come into that temple which is now destroyed? But it is evident it was not to be destroyed till he had come into it. As, therefore, it is destroyed, the messenger, the desire of all nations, must have already come into it. It cannot be spoken of a third temple, for God confines the promise to the second: "I will fill THIS house with glory;"—and again, "The glory of THIS LATTER HOUSE shall be greater than of the former."

O Jews! do ye not now believe? Shall God promise, and shall he not perform? Is he slack concerning his promise? Will the God of truth amuse you with falsity? By no means: all his promises shall be fulfilled, without the delay of a moment. If he said the messenger should come to his temple, depend upon it he is come, as the Lord hath said. May God Almighty enlighten you, that you may see the meaning of these Scriptures!

It is evident, whoever the Messiah is, that he is come; and nothing but blindness and unbelief, which have happened unto Israel, can engage them to look for another. All their hopes, therefore,
like

like the past, must end in confusion, till they return unto him, from whom they have so greatly departed. But you will argue, that, because of your sinfulness, God hath withheld his promise for a time. Was God ever wont to do so? When he promised you deliverance from Egypt, did he not deliver you the self-same night as he had promised? Did he not bring you forth with a mighty hand; lead you through the Red-Sea, and overwhelm your pursuers in the mighty deep? Did he not lead you forty years through a waste howling wilderness, and, notwithstanding your rebellion, brought you into the promised land? If, then, God hath been faithful in lesser matters, shall he not keep his word concerning the Messiah? Yes; he hath kept his word, and Messiah is come. But who is the Messiah? This brings me to enquire, as I proposed,

Secondly, who the Messiah is? And this I shall do by investigating in whom is verified all that the prophets had foretold concerning him. To this end, I shall direct your attention to many passages in the book of God. Look into the twenty-second Psalm, and read the first verse. "My God! my God! why hast thou forsaken me?" These words are the language of prophecy, and seem to look forward to something remarkable. They were spoken by Jesus of Nazareth when he was in the agonies of death, and thousands of the Jews heard him. Read also the 7th and 8th verses of the same Psalm. "All they that see me, laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord, that he would deliver him: let him deliver him, seeing he delighted in him." These words were also spoken by the multitude, in derision of that same person, while he hung on the cross*.

In the 14th verse it is said, "I am poured out like water, and all my bones are out of joint." This seems to allude to the dreadful death of crucifixion, which, by the extending of the body, and the sudden jerk it sustained when the cross was put down into the hole dug for that purpose, must sometimes dislocate the limbs; and perhaps it was so with Jesus of Nazareth; but it is very remarkable concerning him, that a bone of him was not broken. Verse the 15th says, "My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death." Who can the Psalmist be speaking of? There is something very striking in the words. Whoever he is speaking of, seems to be a man of sorrows, and acquainted with grief. His sorrows seem like a burning heat, which hath dried up his strength, and caused a parching thirst. I recollect also another passage in the Psalms, which says, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink *." Is it not very surprising, that all this should be fulfilled in Jesus of Nazareth? for they gave him vinegar to drink mingled with gall †. O ye Jews! is not this very remarkable? But let us read again a part of the 22d Psalm, "For dogs have compassed me; the assembly of the wicked have inclosed me." O my God! what do I see?—**THEY PIERCED MY HANDS AND MY FEET.** Just so was it done to Jesus of Nazareth; and of a truth he was the Son of God—he is the Messiah that was to come. Hear, O Jews! hear the Psalmist speak, "They pierced my hands and my feet." But who is pierced? They pierced me, saith the mighty God of Jacob ‡. But David proceeds in his prophecy, "They part my garments among them, and cast lots upon my vesture." O my soul! who can resist the power of truth? This also was exactly fulfilled in Jesus of Na-

* Psa. lxi. 21. † Matt. xxvii. 48. Mark, xv. 25. John, xix. 29.

‡ Zech. xii. 10.

zareth. The Roman foldiers took his garments, and made four parts, to every foldier a part; but his coat being very curiously wrought, they said, Let us not rent it, but cast lots for it, whose it shall be: so they parted his raiment among them, and upon his vesture did they cast lots*. And you elfewhere read of the person that betrayed him, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lift up his heel against me †" Now Judas ate with his Master the very night in which he betrayed him, as you all know; but from what motive did Judas betray his Master? Why he sold him for gain, and the very sum for which he was sold, is mentioned by one of your own prophets; as also what use should be afterwards made of the money. "And I said unto them, if ye think good, give me my price; and if not, forbear: so they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it unto the potter; a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord ‡." When Judas had sold his Master for thirty pieces of silver, his conscience would not suffer him to keep them; he came, therefore, to the chief-priests and elders, and confessing he had betrayed innocent blood, thrêw down the money before them IN THE TEMPLE. How exactly does this agree with the prophecy just quoted. "And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord," that is, the temple; "and the chief priests and elders, taking council, bought with them the potter's field to bury strangers in §."

When Jesus of Nazareth was taken by wicked hands, his disciples all forsook him, and fled. And

* John, xix. 23, 24. † Psa. xli. 9. lv. 12—14. ‡ Zech. xi. 12, 13.
§ Matt. xxvii. 3, 7.

this was predicted by the prophet Zechariah. "Awake, O sword! against MY shepherd, and against THE MAN that is my FELLOW, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered*." Read also in Isaiah, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting†." Not only was the back of Jesus scourged, as the Evangelist informs us, "but they spit in his face, and buffeted him, and smote him with the palms of their hands‡." His death was foretold by the prophet Daniel, "Messiah shall be cut off§." And the manner of his dissolution was prefigured by the brazen serpent, which Moses fixed on a pole||.

I shall beg leave to read a part of the fifty-third chapter of Isaiah, "For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with griefs; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was *wounded* for our transgressions, he was *bruised* for our iniquities: the chastisement of our peace was upon him, and with *his stripes* we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter; and, as a sheep before her shearers is dumb, so he openeth not his mouth.

* Zech. xiii. 7. † Isa. l. 6. ‡ Matt. xxvi. 67. § Dan. ix. 26.
|| Numb. xxi. 9.

" He was taken from prison and from judgment :
 " and who shall declare his generation ; for he was
 " cut off out of the land of the living : for the trans-
 " gression of my people was he stricken. And he
 " made his grave with the wicked, and with the rich
 " in his death ; because he had done no violence,
 " neither was any deceit in his mouth." According
 to the acknowledgement of one of your own teach-
 ers, this prophecy hampers you more than any other ;
 and some of you have wished it had not been written,
 or that it were expunged from the Old Testament
 writings. It is a rule among some of you, that you
 must believe all your teachers. Many of them have
 attempted to explain this Scripture ; and most of
 them have differed in their sentiments concerning it.
 Some have affirmed it relates to David, some to Jo-
 shua, some to Zechariah, and others to Zerubbabel.
 But, agreeably to your own rule, you must believe
 them all. Now one of them has explained it as re-
 ferring to the Messiah. Why then do ye not believe
 him ? And he has translated the words, " smitten
 " of God and afflicted"—*God himself was smitten and
 humbled*. But wise men, like you, will not be blind
 followers of any man's opinion. I ask you, therefore,
 of whom doth the Prophet here speak ? You know,
 O Jews that he speaks of the Messiah, who was
 " cut off" for your sins—who made his grave with
 " the wicked,"—was crucified between two thieves,
 " and with the rich in his death"—for he was buried
 in the grave of a rich man. O Jews, through this
 man only can you have hope for everlasting life.

But you will say, " I will not believe in a crucified
 " God, a God that hath been hanged." But why not ?
 because the veil is still upon your hearts ; and unless
 the great God is pleased to remove it, I know that
 the foolishness of my preaching will never convince
 you. So you say, you will not have a crucified Sa-
 viour ? What ! not have him whom the Psalmist per-
 sonates

sonates, when he says, "They pierced my hands
 "and my feet?" What! not believe in him "who
 "hath borne your sorrows," and, as the Prophet
 speaks, "casts your sins into the depths of the sea?"
 Will you not have this Prince to reign over you? But
 you say' "it was never designed that your Messiah
 "should be a sufferer." You certainly know other-
 wise; for it was fore-ordained that he should be cut
 off—that the sword should awake, and smite the
 shepherd, God's equal, and that the sheep should be
 scattered, and all with a view that the saying might
 be verified, "I have trodden the wine-press alone,
 "and of the people there was none with me." But
 who is God's equal? Is the wisest prophet—is the
 greatest monarch equal with the great God? Nay,
 is the highest archangel in Heaven his equal? No.
 —You shudder to entertain such an idea. But the
 text says, "against the MAN that is my FELLOW, my
 "EQUAL:" and this is no other than that "*Child*
 "which should be born, that *Son* which should be
 "given, the Wonderful, Counsellor, the mighty God,
 "the everlasting Father, the Prince of Peace *."
 "The God-man, the Messiah, that seed of the woman
 "which hath bruised the serpent's head; and in
 "whom all the nations of the earth shall be blessed."
 But your Messiah is spoken of in Scripture as a *prophet*,
priest, and *king*. He is a *prophet*. "I will raise
 "them up a prophet from among their brethren,
 "like unto thee, and will put my word in his mouth,
 "and he shall speak unto them all that I shall com-
 "mand him. And it shall come to pass, that who-
 "ever will not hearken unto my words, which he
 "shall speak in my name, I will require it of him †."
 This prophet is to be "raised up from among their
 "brethren." Jesus of Nazareth answers to the cha-
 racter so far. He was born a Jew, of the seed of

* Isa. ix. 6.

† Deut. xviii. 18.

Abraham, of the tribe of Judah, of the house of David, in Bethlehem of Judah. He is, moreover, to be like Moses in meekness; "he was as a lamb dumb before the shearers." In power and working miracles, the winds and the waves obey him; he discerned the thoughts, raised the dead, and healed all manner of diseases. And his miracles were not merely as marvellous as those which Moses wrought, but vastly more astonishing. Some of you, however, will say, it was all delusion, and nothing better than enchantment. But an assertion is not a proof. You also say, that he obtained the power of working miracles, by stealing the great name **JEHOVAH** out of the temple. But in saying this, you do in effect say, either that he overpowered God, and so stole the name against his will; or that God was careless about it; or that being willing he should take it, set his seal to a lie, and thus suffered thousands of poor sinners to be deluded. But I hope you will be disposed to confess the truth, that this is the very prophet which God had so long promised. If he had not been the anointed of the Lord, never, never would those miracles have been wrought, which so clearly evince that he was the true Messiah. Jesus cast out devils; and if Satan cast out Satan, his kingdom cannot stand; but evil spirits themselves confess, "Thou art the Holy One of God;" and they ask, "Art thou come to torment us before the time?" They had no power to enter into the swine till they had first obtained his permission.

The last proof that Jesus is that prophet which was to arise, you will find in the book of Deuteronomy; "When a Prophet speaketh in the name of the Lord, "if the thing follow not, nor come to pass, that is "the thing which the Lord hath not spoken*." But it hath not been so with our Prophet. He predicted

* Deut. xviii, 22.

concerning Jerusalem, the three-walled city, that it should be destroyed, and that "one stone of the temple should not be left upon another, that should not be thrown down." All the efforts of wicked men to rebuild it have proved abortive, and the place where it once stood can scarcely be ascertained. He also foretold that "in the latter days false prophets should arise, and deceive many." That prediction is now fulfilling. He also foretold his own death, and various other things, which we cannot now mention, all of which have been, or will be, exactly accomplished. And as Moses instructed the people, so did Christ; and particularly in the law of love. Is it not declared, "He that will not hearken to my words, which he shall speak, I will require it of him." There appears to be something more implied than spoken in this sentence. I am ready to believe it refers to the bleeding sorrows of your nation for rejecting the Messiah: and till you repent, and turn unto him, your wounds will not be healed. Come, dear Jews! come and learn of our Prophet and yours. He will teach you the meaning of all your types and shadows. He will shew you the spirituality of the moral law, and how you may be delivered from the wrath to come.

Your Messiah is a *priest* as well as a prophet. "The Lord hath sworn, and will not repent: thou art a priest for ever after the order of Melchizedek *." He is the great, the everlasting High Priest of Israel. Does every high priest offer a sacrifice? What doth he say. "Sacrifice and offering thou didst not desire; burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come to do thy will. O God †!" And he offered not the blood of bulls and goats, but his own blood. "Thou hast made his soul," saith Isaiah, "a sacrifice for sin:" and by that one offering, he hath for ever perfected them

* Psalm cx. 4. † Psalm xl. 6—8.

that believe. And now "the Lord is gone up with a shout"—he is entered into the Holy of Holies, the heaven of heavens, where he now appears, "making intercession for the transgressors *."

Our Jesus of Nazareth is also a *King*. "Rejoice greatly, O daughter of Zion! shout, O daughter of Jerusalem! behold, thy *King* cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass †." You expect your King to appear like a conquering Alexander, surrounded with great worldly splendour: but hear, O ye Jews! he was to come "lowly, and riding on an ass†." And did he not accomplish this Scripture, when he rode to Jerusalem, alternately on an ass and an ass's colt? while attending thousands, with joyful acclamations, cried, "Hosannah to the Son of David! blessed is he that cometh in the name of the Lord!" But it was not a great while after that these very men, many of them however, exclaimed, with the most implacable malice, "Crucify him! crucify him!" What! crucify your King? Yes, O Jews! and you, of the present generation, reject that very King. Be assured, notwithstanding, that "God hath set him upon his holy hill of Sion, and solemnly said, "Thou art my Son, this day have I begotten thee. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession ‡."—"Thou shalt have dominion from sea to sea, and from the river unto the ends of the earth §."—"Sit thou at my right hand, until I make thine enemies thy footstool ||."—"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath *anointed thee* with the oil

* Isa. liii. 8. † Zech. ix. 9. ‡ Psalm ii. 6—8.

§ Psalm lxxii. 8. || Psalm cx. 1.

“ of gladness above thy fellows*.” If this last passage be not explained with reference to one who is both God and man, it never can be explained at all. Such a person is Jesus of Nazareth, the Son of God, and King of Israel, who was to reign in righteousness, and rule in Judgment †.

There is one thing I might have mentioned before, but will not omit it in this place. The Scriptures not only predict the death of Christ, but his resurrection also. Jonah’s deliverance from the whale’s belly was an emblem of this ; and the Psalmist, in the person of the Messiah, says, “ Thou wilt not leave my soul in hell,” the place of the dead, “ neither wilt thou suffer *thine Holy One* to see corruption ¶.” And, as though he were addressing him — “ Thou hast ascended on high, thou hast led captivity captive ; thou hast received gifts for men, yea, for the rebellions also, that the Lord God might dwell among them §.” But who is ascended? Why, “ God hath gone up with a shout, and our Lord with the sound of a trumpet.” But before he ascends, he must descend ; and you all very well know, that God, as a Spirit, who fills every place, cannot be said to ascend, or descend : it is, without doubt, therefore, the incarnate God who is here spoken of—the man who groaned on Calvary—rose from the dead the third day, and by many infallible proofs, manifested himself to be the risen Saviour ; and then, after forty days, in the presence of a great multitude, was taken up, and a cloud received him out of their sight.

But all this, O Jews ! you stumble at. But though a “ stone of stumbling, and a rock of offence to both the houses of Israel ¶,” he is, nevertheless, the foundation, the tried stone, the precious corner-stone, which God hath laid in Zion ¶. Nor is

* Psalm xlv. 6, 7.

† Isa. xxxi. 1.

‡ Psalm xvi. 10.

§ Psalm lxviii. 18.

¶ Isa. viii. 14.

¶ Isa. xxviii. 16.

there salvation in any other. Dear Jews! are you not convinced? Behold the rocks, the elements, are your instructors! for at the death of Jesus, the earth trembled—the rocks were rent—the graves were opened—many shrouded bodies arose from their sepulchres—the sun withheld its wonted light, and a tenfold darkness enveloped the face of day. Dionysius, a heathen philosopher, beholding this dreadful sight, and knowing it to be contrary to the common course of nature, for an eclipse of the sun to happen at the time of the full moon, is reported to have exclaimed, “Either the frame of nature is dissolving, or the God of nature suffers.” And when I tell you that this man was afterwards a convert to Christianity, it may, perhaps, give energy to the language he then uttered. Now, if the things I have been saying concerning Jesus of Nazareth be not true, why did not some writers of that day, instead of strengthening their evidence, as some of them have done, contradict them at the time they were first propagated? Josephus, your own historian, so far from denying what I have been preaching, seems to be half a convert. Hear what he says upon this point. “About this time there was one Jesus, a *wise man*, if a *man* he may be called, who was a great worker of miracles, and a teacher of those that were curious, and desirous to learn the truth; and he had a *great* many followers, both *Jews* and *Gentiles*. This was the Christ that was accused by the princes and great men of our nation. Pilate delivered him up to the cross; and, notwithstanding all this, those that loved him at first did not forsake him. He was seen alive again the third day after his crucifixion, as had been foretold, with a thousand other things, by several prophets, and there are a sort of people, who, to this day, bear the name of Christians, as owning him for their head*.” Who can withstand such evidence?

you, O ye Jews! No; I am firmly persuaded that many, I had almost said every one of you, are fully convinced that the Messiah is come, and that Jesus of Nazareth is that Messiah.

I now proceed to the third thing proposed; the blessings promised to be derived from him—"In thy seed shall all the nations of the earth be blessed," I hope you will excuse my brevity on this head, as I have preached till I have nearly exhausted all my strength. There is a sweet promise for you, my dear Jews, in the book of Isaiah*, where the prophet speaks of the root of Jesse, which you know is the Messiah, as "standing for an ensign of the people, and says, "to it shall the Gentiles seek, and his rest shall be glorious; and in that day the Lord shall set his hand again the second time to gather you from the nations where you are dispersed." You say, you are not restored from your former captivity; but that is nonsense. God had fixed a time to deliver you, and he was faithful to his word. He never was wont to punish, even for the sin of idolatry, but to the third or fourth generation. What then hath Israel done, that he should cast them off so long? O Jews! you have rejected the Messiah—that is the reason; and to this day you obstinately reject him. But if you now believe, the curse shall be removed, and you shall be blessed in him. Pray do not any longer reject him who is the only hope of Israel; he waits to be gracious to you, and to bless you; but he cannot unless you believe in him. It is a truth most certain, that the Jews are preserved a distinct people for the purpose of accomplishing a variety of promises, and that when the fulness of the Gentiles is brought in, *all* Israel will turn to the Lord Messiah; and probably their conversion will be the great means of effecting the universal spread of the Gospel. I am certain, however,

* Isa. xi. 10.

that "God hath not cast away his people whom he foreknew." It is evident from their present condition, which is nothing less than a standing miracle, that they are preserved for some very extraordinary event. Never did any other people subsist, for a single century only, wholly separate from their conquerors. Never did any other people, dispersed through so many nations, continue as with a wall of fire round about them, not for one age merely, but for thousands of years. Look at a Jew, and you see a miracle;—his nation is stamped on his countenance; and it is an honourable nation.—Look at a Jew, and you see a man tenacious of the traditions of his fathers; but incapable of obeying one of the ordinances of Moses—without a *temple*, without a *priest*, without a *sacrifice*, or a capability of offering to God an acceptable service.—Look at a Jew, and you are a witness of the accomplishment of all the threatenings of Moses and the prophets. Behold a Jew, and you see an expectant of the fulfilment of the Scriptures, and a monument of their veracity; for the time will come, I hope it is near, when all Israel shall be saved. "I will make an end of all nations, but I will never make a full end of thee." And how happy I shall be, if God is pleased to make my words the beginning of salvation to but one of Abraham's seed! that the Redeemer may come to him from Sion, and turn away ungodliness from Israel.

And now, Sirs, what say you? Have I spoken to you, though in great weakness, yet the words of truth? If I have been unfaithful, may I not speak another word? But if I have displayed the truth of God, why, poor sinners, will ye be still blinded? I am as certain, as that this book of God is given by inspiration, that many of your nation are convinced that our Jesus is the promised seed; for some of your teachers have exhorted their friends, when on their dying-beds, to believe in the same Messiah which

which Christians acknowledge ; and yet these men, in public, will deny that he is the Messiah. What does all this prove, but that they stubbornly resist the light, and stifle the convictions of their conscience ? I am persuaded that many of you are convinced of the truth of what I have been saying ; but you are attached to your old religion ; you are averse to the idea of changing it, and so you reject the counsel of God, and the only Messiah. Some of you are learned men.—Search the Scriptures.—You think you understand them better than we Gentiles do ; but, assure yourselves, there are many poor, unlearned Gentile Christians, who can better explain the types and shadows of your law than the most learned of the Jews. What say you to these things ? If Jesus be not the Messiah, why were the prophecies so exactly fulfilled in him ? If you will not believe in Jesus, do not believe your prophets. If you want another Saviour, shew us another law. If you reject Jesus, reject Moses also, for Moses spake of him.

Jesus is *my* Saviour ; my soul relies on him. And though he is the stone which is “ set at nought by “ you builders, he is, nevertheless, the head-stone of the corner. Neither is their salvation in any other.” If you reject him, you reject everlasting life ; you are condemned by your own law, being incapable of worshipping God as that law requires ; you have not the benediction pronounced upon you, for none was permitted to pronounce it but the High Priest. But in Jesus all nations shall be blessed—Jews and Gentiles. The Gentiles among whom you dwell believe in Jesus, and are blessed in him ; and should you ask, I am sure they would tell you, that they never knew what true joy and happiness meant, till they believed in him. But, perhaps, you are ashamed to acknowledge him. Why so ? You will not be alone—others have done it before you. There was Xeres the Jew,

whose book I now hold up, he is a witness against you. He was converted to the Christian faith in 1710, and has translated many passages of your Hebrew Bible, and proved, from your own books, that Jesus is the true Messiah. O may the Spirit of God dispose you to follow his example! and then shall you be completely blessed in time, and to eternity.

The God of Abraham, the God of Isaac, and the God of Jacob, look down upon you with complacency, and enlighten your dark understandings; and may you become witnesses with me, that Jesus of Nazareth is the true Messiah!

HYMN.

FROM all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land by ev'ry tongue.

Eternal are thy mercies, Lord,
Eternal truth attends thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise, and set no more.

POSTSCRIPT.

POSTSCRIPT.

A HAND-BILL of Brothers's Prophecies having been just given to me by a Jew, I beg for a moment your farther attention.

MEN of Israel. Many of you object to the embracing Christianity, because there are amongst us so many sects and parties. But, let me candidly ask you, were there not many parties and sects among yourselves in ancient days? Were there not Pharisees, Sadducees, Herodians, and many others which I cannot enumerate? A person has put into my hand a paper respecting the Prophecies of Brothers; but I give no sort of credit to the whimsies of such a madman. I consider him, nevertheless, as a striking proof of the inspiration of the New Testament, which has expressly foretold, that "in the latter days, many false prophets shall arise, and shall *deceive many*." If any thing be predicted, and it comes to pass, agreeably to the time foretold, you may have some reason to believe it; but when a man has the confidence to prophecy what is never accomplished, you are in duty bound to reject him as an imposter. The prophecies of this enthusiast are not fulfilled, nor ever will be. He is, undoubtedly, one of those false prophets the Scriptures speak of; and, as *he* hath arisen, be not surprised if you hear of many more. Their pretensions do but concur, though without design, to evince the authenticity of that Gospel, which was preached by the Apostles of Jesus of Nazareth.

The Lord God of Abraham bless you all!

PRAYER,

PRAYER; AFTER SERMON.

O LORD God of Abraham ! do thou be pleased to command thy blessing. Do thou now unseal the dark things of prophecy, and give us a saving acquaintance with all the truths of thy holy word. None can understand them aright, but as thou art pleased to teach them. Lord, do thou shew to this people that Jesus of Nazareth is the Messiah ; shew them that he is the King that reigns in Zion ; and that he shall reign till all his enemies are under his feet. Do thou take the veil from all our hearts, thou dear Lamb of God, who wast crucified for our sins. At thy death the sun was darkened, the rocks were shaken, the graves were opened, and the veil of the temple was rent in twain from the top to the bottom. O ! rend thou the veil from the hearts of thy dear Israel now before thee ; let them be no longer deluded, but save them with an everlasting salvation. O Lord ! dismiss them and us with thy divine blessing, for the alone sake of Messiah, who was cut off for our sins, who was raised from the dead for our justification ; and who ever liveth to make intercession for us. Amen.

May the peace of God, which passeth all understanding, come down from heaven into all your hearts ! May the Holy Spirit, by his sacred illuminations, lead you into all truth, unfold to you the mysterious words of prophecy, and cause you to believe in that Saviour whom your fathers crucified ! Then may you join with us Gentiles, in ascribing to Him, with the Father and the Holy Ghost, everlasting praises. Amen.

6 MA 65
FINIS.

PRAYER

MISSIONARY SOCIETY.

Just published, by T. CHAPMAN, Fleet-street,

A SERMON AND CHARGE

DELIVERED AT SION-CHAPEL, LONDON,

JULY 28, 1796,

On occasion of the Designation of the FIRST MISSIONARIES to
the Islands of the South-Sea.

The Sermon by HENRY HUNTER, D. D. Minister of the Scots
Church, London Wall;

The Charge by EDWARD WILLIAMS, D. D. Minister at Rother-
ham, Yorkshire.

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Preached in London at the Third General Meeting of the
MISSIONARY SOCIETY,

May 10, 11, 12, 1797,

By the Rev. W. Moorhouse, Huddersfield,

Rev. A. Waugh, London,

Rev. I. Nicholson, Cheshunt,

Rev. M. Horne, Olney.

To which are prefixed, the Proceedings of the Meeting, and the
Report of the Directors.

With a Portrait of Captain Wilson, and a List of the Society.

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A SERMON

PREACHED AT SION-CHAPEL,

On Sunday Afternoon, September 18, 1796,

TO THE

J E W S.

BY WILLIAM COOPER.

BEING HIS SECOND ADDRESS TO THAT PEOPLE;

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